845 Up to the time they are twelve, the children bathe themselves preferably in the Niger. They supposedly can walk on water and never run the risk of drowning.

The twins do not become separated from each other any more than the dya is separated from the living being to which it is attached. They wear the same clothes and eat the same food simultaneously. Formerly male twins married the same woman. If one of them dies 845 at an early age, the blacksmith carves a small wooden doll called 778 flanitokele, which takes the name of the deceased and which the mother puts on the mat next to the living child. The latter takes this doll with him at the time of his circumcision and keeps it during the period of his seclusion in order to bring it back to the parental home whence it is never removed. When he marries, he sticks the doll into the earth along with another piece of wood symbolizing the wife of the deceased. Since twins are in a sense a living replica of Faro, none can bother them without showing disrespect to him. On the other hand, they are the object of attention and precaution on the part of their family as well as their neighbors. Their presence is always beneficial. Considered invulnerable, twins used to march ahead of [728] troops in times of war and would serve as inviolable intermediaries between the warring parties during truce.

The Hermaphrodite

826 The hermaphrodite, being both male and female, is to all extent and purpose his own twin. Consequently, he has no dya (1).

[825 304] 1. The hyena is considered a hermaphrodite; it can engender or conceive, depending on its size and strength; "the stronger impregnating the weaker." A tattooing system is based upon this belief.

/88/ The Albino

[143] Albinos of light or reddish skin and red hair are called gombele or yepege, this latter term being reserved for those who show the most accentuated characteristics.

826 833 The albino is supposedly born of sexual relations which took place in the middle of the day when the sun is in the koblenkaba, sky of

142 Races]; Lieutenant Girard, Notes anthropométriques sur quelques Soudanais occidentaux [Anthropometric Notes on Some West Sudanese], 1909; Les races et les peuples de la terre [Races and Peoples of the Earth]; Chantre, Contribution à l'étude des races humaines du Soudan occidental [Contribution to the Study of the Human Races of the Western Sudan], 1918; Dr. Verneau, L'homme, races et coutumes [Man, Races and Customs], 1931.

From this study, a little hasty since the observations were made on very few subjects; we will retain the following features:

141 Without attaining the ultradolichocephaly of the Malinké, the Bambara is [5] characterized by his dolichocephaly (horizontal cephalic index 75.05; for Deniker 76.4) and his fairly considerable height (1.71 meters for the "aristocrats," a result of interbreeding with the Peul population, and 1.65 meters for the ordinary Bambara). Dr. Pales and Tassin de Saint-Péreuse give us figures which are considerably different and which are particularly interesting because their observations were made on 893 individuals. They give the horizontal cephalic index as 74.3, and the average height as 171.8.

Tauxier concluded in these terms: "It is a good Negro race, crossbred with several superior elements!"

142 Let us add to his description that the Bambara has a solid build, with no dissymmetry, a platyrrhinian nose, a pronouncedly [147] ogival skull, a skin whose scars have a keloidian tendency, and an [64] excellent natural defense against infection, although certain regions are particularly infested with goiter. They practice cranial deforma- [304] tion very little, differing in that from the Malinké and the Kassonké. Let us note, finally, that the Bambara have black wooly hair, but that some women have hair with red lights which is considered by 143 the natives as a magnificent trait. We shall not discuss the albinos with white skin and colorless hair, of whom the percentage is small.

R. Koerber, in Étude de la répartition des groupes sanguins chez quelques races d'A.O.F. [Study of the Distribution of Blood Groups in Several Races of French West Africa], out of a total of 1,066 Bambara found 3.9 percent of group AB; 25.7 percent of group A; 27.7 percent of group B, and 42.7 percent of group B, and 42.7 percent of group O. Group O then is dominant, but less frequent than for the Ouolof [Wolof], Malinké, Foula, and Sérère [Serer] races.

141 Finally, let us point out that according to the observations of
143 Dr. Pales, the cormique index of the Bambara is 50.8. Dr. Pales and J. Linhard have calculated the percentage of sickle cell anemia which is: 108 B, 8 percent.

IV. Demographic Data

A. Distribution of the Population

162 The different censuses of recent years give the following estimates.

Senegal -- 150,000 Mandingue; 711,000 Ouolof; 288,500 Peul; 264,000 Sérère; 202,500 Toucouleur; 132,511 Dioula (most
[166] of the Bambara coming to Senegal are Navétanes [temporary workers]).

Guinea -- Bambara are found in the circles of Kankan, Kouroussa, and Siguiri. They are for the most part Navétanes, the major part of the population consisting of the Foula, the Malinké, the Soussou [Susu], the Kissien, the Guerzé, the Toma, the Baga, the Diallonké.

Mauritania -- 500 Bambara live in the circle of Gorgol, along with 8,500 white Moors, 10,000 Foula, 22,000 Toucouleur, 250 Ouolof, 4,500 Sarakolé; and 1,000 Bambara live in the circle of Guidimaka among 13,000 Moors, 4,500 Foula, 1,000 Toucouleur.
[6] [Chart appears here in the original text.]

[7] Upper Volta -- Some Bambara live in the Ouahigouya circle, mingled with Mossi (a majority), Peul and Rimaïbé, Yarcé [Yarse], Foulcé [Fulse], etc.

Ivory Coast -- The Korhogo circle includes 290,000 Sénoufo, Malinké, and Bambara.

Finally, the census of 1950 in the Sudan shows a total of 798,900 Bambara out of a total population of 3,336,740, divided as indicated in the recapitulatory table on page 6.

We see that the Bambara are grouped in the circles of Ségou, Bamako, and Bougouni, where they form the majority of the population.

We shall give a somewhat more detailed breakdown for these three centers, using the still fragmentary information that has been assembled up to now.

In the Bamako circle the population is divided into ethnic groups in the following manner: [pp. 8-9]